ENDEAVORERS TO CELEBRATE

Sunday, Feb. 3, Thirty-seventh Anniversary of the Organization.

(By Karl Lehmann, Southern States Secretary of the United Society of Christian Endcavor.) Sunday, Feb. 2, 80,000 Christian En-deavor societies, with 4,000,000 mem-bers, found in every country of the globe, will celebrate the thirty-sev-enth anniversary of the beginning of this great inovement. great movement. Feb. 2, 1881, in the parsonage of

On Feb. 2, 1881, in the parsonage of the Williston Congregational church, Portland, Me., the pastor, Rev. Francis E. Clark, organized a handful of young people into the Christian Endeavor society, and in these thirty-seven years the movement has grown until there are 4,000,000 members in 80,000 societies found among all the nations of the earth. There are 500 societies in Japan, 1,000 in China, 2,000 in India, Burma and Ceylon, while the in India, Burma and Ceylon, while the largest society in the world is found in the heart of Africa in a mission of the Disciples of Christ at Bolenge, where 1,900 members belong to a sin-

In Unusual Places.

Two hundred battleships that sail Two hundred battleships that sail the seas have organized Christian Endeavor societies on board, there are 10,000 members of prison Christian Endeavor societies, there are societies on Indian reservations, in lumber camps and mining camps, in hospitals, schools and orphanages.

Interdenominational.

One of the finest things about the Christian Endeavor society is the fact that it does not belong to any one denomination. Eighty-seven different denominations use this great society as their own. The Methodist church leads the world in the number of Christian Endeavor societies. There are many more Methodist Christian Endeavor societies than there are Epworth leagues in Methodist churches. In North America the Presbyterian church is first, with more than 13,000 Interdenominational. n North America the Presbyterian hurch is first, with more than 13,000 ocicities, while the Christian church is close second; the Congregational hurch ranks third with about 5,000 ocisites in America, and the Baptist hurch is fourth with 5,000. Three-burths of all the Baptist Young Pene's societies in America are Chrisman Endeavor and only one-fourth are Y. P. U., and practically all the Y. P. U.'s are in the south and west.

Great Growth in South. Great Growth in South.

In September, 1915, a five years' ampaign was launched to organize to the control of th

II-South Convention in Memphis. The all-south Christian Endeavor convention will meet in Memphis July 11-14, and among the speakers expected to address that gathering are: Robert E. Speer, S. D. Gordon, Homer Rodeheaver, Paul C. Brown, of Callfornia: E. P. Gates, Francis E. Clark, and Abe Corey, of Cincinnati.

Dixis Endeavor Day in March.
On Sunday, March 17, the Christian Endeavor societies of the south will.

erve Dixie Endeavor day, when a clal program will be used in sev-l thousand churches of the south.

IN FOUR WEEKS **GAINED 3 POUNDS**

Miss Bonine Says She Feels Better Than She Has in a Year.

COULD HARDLY WALK

When She Started Taking Lung-Vita, She Says.

"In four weeks I have gained three and feel better than I have in says Miss May Bonine, who ves at 512 Read avenue, Chattanooga, ennessee, in her statement. "I am ure that Lung-Vita has been the only

Do you suffer with asthma? try Lung-Vita. You will find that the tightness in your chest and the chokng sensation will leave before you have used the first bottle. And a great many people find that the one bottle still they need to get rid of their sthma entirely. Get a bottle today. Lung-Vita is sold by druggists and calers.—(Adv.)

SPECIAL One Big Lot of

Men's Rubber **Boots**

Hip and Knee Lengths in all sizes

Jake Fine Phone M. 3767

KARL LEHMANN



Secretary Christian Endeavor Organization Tells of Growth of Great Society.

METHODIST EPISCOPAL

St. James. Corner of Read and Rossville ave-nues; M. P. Murphy, pastor—Sunday school at 9:45 a.m.; F. C. Hershef, superintendent. Preaching at 11 a.m. and 7:30 p.m. by the pastor. Morning theme will be "Cleansing From All Sin." The subject for the evening service will be "Christ at the Door." Epworth league at 6:30 p.m.

Geo. S. Bales, pastor—Sunday school, 9:45 a.m.; J. W. Smith, super-intendent, Public worship, 10:45 a.m. and 7:30 p.m. Theme for morning sermon, "The Baptism of Fire." Evening, "A Father's Instruction to His

Avondale. W. L. McTeere, pastor-Services, morning and evening, by the pastor, Sunday school at 9:45; D. M. Ed-wards, superintendent.

First.

Corner McCallie and Georgia avenues; William F. Smith, pastor—9:30 a.m., Sunday school; 11 o'clock, morning service and prayer; subject, "Shining in Adversity," Sunday night, the union service will be held in the First Baptist church, the First Christian and First Methodist uniting tian and First Methodist uniting Dr. Smith will preach the sermon.

Geo. J. Creswell, pastor — Sunday chool at 9:45; Dr. G. E. Harrison, superintendent. Preaching at 11 a.m. by the pastor. Subject, "A Question to Ask and Answer." Junior league at 2 p.m.; Mrs. Creswell, superintendent. Epworth league at 6:15 p.m. Preaching at 7 p.m. Subject, "The Young Man With a Measuring Line."

St. Mark's. Corner Forest and Mississippi avenues, North Chattanooga; Alwyn Atkins, pastor—Sunday school at 9:30 a.m.; W. S. Beck, superintendent. Preaching at 11 o'clock. Topic, "Walking With God." Epworth league at 6:45 p.m. Preaching at 7:45, Topic, "The Absolute Command."

Alton Park.

Noel H. Cardwell, pastor—Sunday school, 10 a.m.; J. S. Stewart, super-intendent. Divine worship., 11 a.m.; sermon by the pastor; subject, "Christian Joy." Preaching at 7:15 p.m.

M. E., SOUTH

Trinity.

Corner McCallie and Park avenues—
Sunday school at 9:30 a.m.; W. E.
Brock, superintendent, Bible class for
men of all ages; F. W. Johnson, teacher, McLearen class for young women;
L. S. McLearen teacher, Presching. J. S. McLearen, teacher. Preaching Sunday mornig by the pastor, Rev. C. W. Kelly; subject, "My Place in the War." The pulpit will be occupied in the evening by Rev. S. S. Catron.

Rev. W. P. Eastwood, pastor—Sunday school at 9:30 a.m. This is missionary Sunday. Preaching at 11 a.m. and 7:30 p.m. by the pastor. Subject for morning. "A Broken Law"; evening, "Fuitilling of Prophecy."

St. Elmo.
Sunday school at 9:30 a.m.; G. N.
McKenzie, superintendent. Preaching
at 11 a.m. and 7:30 p.m. by the pas-Junior league Senior league Mullens, p,m. meets at 6:45 p.m.

Centenary.

E. E. Wiley, pastor—Sunday school at 9:30 a.m.: L. M. Thomas, superintendent. Preaching service at 11 a.m., with sermon by the pastor and sacrament of the Lord's supper; subject of sermon. "The Fruitage of Sacrifice." Devotional service of the Senior Epworth league at 6:20 p.m. Preach. belp, as nothing else has been used. Epworth league at 6:30 p.m. Preach-Four weeks ago I could hardly walk I was so weak. I thank you for your pastor will discuss the theme, "Sin and the Eternal Compassio

King Memorial. H. A. Carlten, pastor—Sunday school at 9:30 a.m.: J. A. Burns, superintendent. Preaching at 11 s.m. and 7 p.m. by the pastor. Morning subject, "Behold the Lamb of God." Theme for he evening, "Zaccheus, the Man Who Wanted to See Jesus Bad Enough to See Him." Junior league at 2:30 p.m. Senior league at 6:15 p.m.

UNITARIAN

Unitarian. Between Oak street and McCallie avenue—Service at 11 s.m.; sermon subject, "Human Engines." Violin solo, "Romance" (Tlugaart), Prof. Josef O. Cadek, Sunday school and class in "The Bible of Nature" at 10 a.m.

COMMUNITY SONG SERVICE ANNOUNCED

There will be a community song service at the Ridgedale Eaptist church. East Twelfth street and Dodds avenue, on Thesday evening, March 5, at 7:30, led by Mr. L. J. Raniston. Miss Robbie Burns will sing the "Holy City," and Mrs. Lambert will also sing. Rev. J. J. Johnson will deliver an address on the subject, "The Revival and Its Insupers in a Community."

NO EVENING SERVICES AT TWO UP-TOWN CHURCHES

There will be no evening service at the First Christian church on Sunday.

The church will unite with the First Baptist and First Methodist churches in a union service at the First Eaptist church. W. F. Smith will preach.

Corner of McCallie and Douglas: church, south, Sunday morning.

Rev. W. C. Robertson M. A. pastor—
Sexagesima Sunday. Holy Communion, 7 and Sunday school, 2:20 a.m. Choral mass and sermon, 10:30 preach at both services at the Cumbtist church. W. F. Smith will preach.

BAPTIST

First. Dr. Harold Major, pactor—Sunday school, 9:30 a.m.; C. H. Magill, su-perintendent. Graded school, Gen. M. N. Whitaker will speak to the M. N. Whitaker will speak to the senior and adult classes. Observance of the Lord's supper at the 11 o'clock hour of worship. Union services at 7:30 p.m.; sermon by dev. W. F. Smith, of the First Methodist church. Senior and Junior B. Y. P. U., 6:30 p.m. Linneheon at 5:30 p.m. for the men from the Fifty-fourth, given by the Senior B. Y. P. U.

Highland Park.

Corner Orchard Knob and Bailey avenues; Rev. W. F. Ledford, pastor—Mr. S. A. Randle. Sunday school superintendent. Divine worship at 11 a.m. and at 7:30 p.m. Sunday school at 2:30 a.m. Epworth league at 6:30 p.m. The subject of the pastor's sermon for the morning is "The Word of the Cross." The subject for the evening is the last in the sedes on "The Social Teachings, "Jesus," the subject being "Jesus and the Church."

McCallie avenue and Palmetto street; Edward L. Grace, D. D., pas-tor—Bible school at 9:30 a.m.; D. A. Landress, superintendent, School graded, B. Y. P. U. at 6:45 p.m. At the 11 o'clock service the subject of "Thriff" will be presented by Hon. Lewis Coleman, Rev. C. E. Sprague will preach at 7:30 p.m. All services will be held in the Sunday school room.

Woodland Park. George W. McClure, pastor-Bible a.m. and 7:30 p.m. by the pastor.
Morning subject, "Knowing Jesus":
evening, "Jesus, the Everlasting Father." Deacons' meeting at 2:30 p.m.

Ridgedale.

East Twelfth street and Dodds avenue; Jesse Jeter Johnson, minister—Preaching at 11 a.m. and 7:30 p.m. Bible school at 9:45 a.m.; J. S. Lamb, superintendent. B. Y. P. U. at 6:30 p.m.; J. Wiley Hudson, president. Sermon subjects; "Several Things Considered" and "Your Loins Girded and Your Lamps Burning." and Your Lamps Burning."

North Chattanooga First.

Rev. D. E. Blalock, pastor—Sunday school at 9:45 a.m.; Mr. Taylor, superintendent. Morning worship at 11 a.m.

B. Y. P. U. at 6:30 pm. Evening service at 7:45 o'clock. service at 7:45 o'clock

East Lake. Corner Thirty-fourth street and Avenue L. Rev. W. E. Davis, pastor-Sunday school at 9:30 a.m. Preaching at 10:50 a.m.; subject, "How May I be of Value" Preaching at 7:30 p.m.; subject, "Weighed in the Balance and Found Wanting." Junior and Senior B. Y. P. U.'s at 6:30 p.m. St. Elmo.

Preaching by the pastor at 11 a.m. and 7:30 p.m. Sunday school at 9:30 a.m.; S. W. Rutledge, superintendent. Avondele.

Sunday school at 9:45 a.m.; J. A.

Penney, superintendent. Junior B. Y.
P. U. at 2 p.m.; Marle Dennie, presi-

Senior B. Y. P. U. at 6:15 p.m.; Mrs. Flora Hodge, president. Preaching by the pastor. Evening message. "Asleep in the Lap of Sin."

MISCELLANEOUS

Church of Jesus Christ of Latter-Day

Saints.

Services in the Knights of Pythias hall, 208 1-2 Main street, one block south of Terminal station, Sunday evening 7:30 p.m. Sunday school at 10 a.m., and preaching at 11 a.m. at nission headquarters, 711 Fairy

Seventh-Day Adventist.
On Sunday night the third lecture in the series now being given at the Knights of Pythias hall on Walnut street, between Seventh and Eighth streets, will be given. Subject: "The Second Coming of Christ."

Shinn Memorial.

Corner of Main and Hickory streets
(East Lake car, get off at Hickory);
Rev. George A. Gay, minister—Bible school at 9:45 a.m. Service of worship and sermon by the minister at 11 a.m.; topic, "The Sower." Y. P. C. U. at 6:30 p.m. Community singing at 7:30 p.m., with sermon by the pastor; sub-ject, "Noah, the Far-Sighted."

CHRISTIAN

Highland Park.

Corner' Bailey avenue and Beech treet; G. Robert Forrester, minister— Sunday school at 9:30 a.m.; Renner Cox, superintendent. Morning service at 10:45; subject, "The Rule of Conp.m.; Andrew Rand, president; Denton Bass, leader, Meeting of the elders and deacons at 6:30 p.m. Preaching by the pastor at 7:30 on "Spiritual Death and Resurrection."

LUTHERAN

Immanuel's German-English. Corner of Fourteenth and State streets; Rev. Otto Graebner, pastor— Sunday school and Bible class at 9:15 a.m. English morning service at 10:30 German evening service

Church of the Ascension.

Corner McCallie and Bast End avenues: Rev. H. B. Schaeffer, pastor—Sunday school at 10 a.m.; L. Pearson, superintendent. Morning service at 11 o'clock; topic of sermon, "Power Perfected in Weakness." Evening service at 7:30; topic, "Christ's Greatest Hone."

CONGREGATIONAL

Congregational. Charles Haven Myers, minister-Sunday school at 9:30 a.m.; H. Symes, superintendent, Classes for all ages under competent leadership. Men's class meets at 9:45, C. W. Lusk teaching the lesson. Christian En-

EPISCOPAL

Corner of McCallie and Douglas:

PRESBYTERIAN

Third and Park Place.

Coaner Oak and Baldwin streets;
I. D. Steele, minister—Dr. J. B. Hail,
a distinguished minister of Japan, will
preach at the 11 o'clock service Sanday morning. Sunday school, 9:45;
B. S. Porter superintendent W. M. R. S. Porter, superintendent; W. M. Richardson, associate superintendent; W. G. Oehmig, associate superintendent; E. M. Shelton, teacher men's Bible class; Mrs. D. E. Bushnell, teacher women's Bible class, Christian Endeavor, 6:30 p.m.

West Seventh and Pine streets; Dr. E. A. Elmore, D. D., pastor—The 11 a.m. topic, "The Second Mile"; 7:30 p.m., "A Christ to be Desired." Sunday school, 9:30 a.m.; C. V. Brown, superintendent. The Marytha women's Junior Endeavor, 2:36 p.m.; Christian Endeavor, 6:40 p.m.; topic, "Winning Others to Christ," led by Dr. Elmore. East Chattanooga.

M. K. Hollister, pastor — Sunday school, 9:45 a.m. Sermon by pastor at 11 o'clock. Christian Endeavor, 6:45 p.m.; topic, "Christian Duty and Privilege-Winning Others to Christ." At 7:30 p.m. the Rev. J. B. Hail, D. D., a veteran missionary, forty years in Japan, will speak, First.

McCallie and Douglas streets; J. W. Bachman, pastor—Sun-day school, 9:30 a.m. Morning service at 11 a.m.: sermon by Dr. Bachman; subject, "Personal Character." Even-ing service at 7:30; sermon by th. pastor: subject, "At Work." The music at the evening service will be furnished by the regular choir, augmented by the junior choir. Christian Endeavor society meets in the chape at 6:45 p.m. All services at this church will be held in the Sunday School room until further notice.

First Cumberland. Corner Oak and Lindsay; Rev. R. L. Mason, pastor; Rev. R. A. McCullon, associate pastor—Sunday school, 9:45 a.m.; Fred K. Shelton, superintendent. Young people's meeting, 6:45 p.m.; Miss Effle Poe, leader. Preaching at 11 a.m. and 7:30 p.m. by the Rev. J. L. Hudgins, of Nashville, editor of "The Cumberland Presbyterian."

Northside. Mississippi avenue; Oscar E. Gard-ner, pastor—Sunday school, 9:30 a.m.; N. J. Simmons, superintendent. Morning service, 11 a.m.; subject, "Watch-man, What of the Night?" by pastor. Young people's meeting, 6:45 p.m.; Mrs. Carrie Murphy, leader; subject, "Christian Duties and Privileges," Evening services at 7:30; sermon "Serving God Under Difficulties."

Central. Corner Hickory street and Bailey avenue; Rev. T. S. McCallie, pastor— Sunday school at 9:30; Milligan Bible class at 9:45. Morning service at 11; sermon by the pastor.

CHURCH OF CHRIST

Central.

Masonic Temple building, corner of Seventh and Cherry streets; E. H. Hoover, minister—Bible school, 9:45 a.m.; A. C. Pinckley, superintendent. Preaching at 11 a.m. and 7:30 p.m. Morning subject, "Faith"; evening subject, "Studies in Daniel," chapters in part of the superintendent of the superintendent of the subject of the superintendent of

Cowart Street. Twenty-second and Cowart streets. Jacobs. Preaching at 11 a.m. and 7:39 p.m. by the minister, Fred L.

St. Elmo avenue and Forty-eighth St. Bible school 10 a.m.; Roy Simpson, superintendent. Preaching at 11 a.m. and 7:30 p.m. by R. R. Brooks.

Rossville. Rossville boulevard and Forty-eighth street. Bible school, 9:45 a.m.; Geo. W. Edmunds, superintendent. Preaching at 11 a.m. and 7:30 p.m. by

the minister, Flavil Hall. Ridgedale. North Dodds avenue; Bible school 10 a.m.; Jesse Beall, superintendent,

Preaching at 11 a.m. by H. C. Geer. East Chattanooga Glass street; Bible school. 10 a.m.; J. C. Rowden, superintendent. Presching at 11 a.m. by Elder Fridell, and at 7:30 by Prof. S. H. Proffitt.

North Chattanooga. End of Walnut street bridge; Bible chool, 10 a.m., conducted by E. A. owery. Preaching at 11 s.m. by El-Lowery. Preaching at der W. A. McCulloch.

NAZARENE

Gospel Tabernacle. William and Sixteenth streets Regular Sunday services will be conducted by the Rev. W. M. Tidwell. The morning sermon will be delivered at 11 o'clock, the evening preaching at 7:30. Bible school will be conducted in the morning from 9:45 to 10:45,

RIDGEDALE CHURCHES TO CONDUCT REVIVAL

From Ridgedale churches-The Methodist Episcopal, the M. E., South, Baptist and Presbyterian, will conduct a four weeks' service campaign, beginning March 3, and including Easter Sunday. There will be a week's meeting in each of the churches with the pastor of that par-ticular church doing the preaching.

LECTURE SCHEDULED AT UNITARIAN CHURCH

Dr. Minet Simon, of Cleveland, O. will lecture at the Unitarian church Tuesday evening.

Circle No. 11, of which Mrs. S. Bankson is leader, will have charge of the program at the open house for the men from the post tonight.

The regular monthly meeting of the woman's auxiliary of the First Bap-tist church will meet on Monday aft-ernoon at 2:30 o'clock at the church, in the leader, neclocy in the ladies' parlor.

Dr. J. B. Hail, with forty years ex perience in Japan, will speak at the Third Presbyterian church Sunday morning and at the East Chattanoogs Presbyterian church at East Chattanooga in the evening

"My Place in the War" is the Rev. C. W. Kelly's subject at Trinity M. E. church, south, Sunday morning.

Sunday School Lesson

ervation of the essential spirit of the day alone is important. Cheerfully may we surrender any rules or regulations, if only we succeed in saving the day of the Lord in the spirit of

And what is that Sabbath? By His

And what is that Sabbath? By His definition, it is a day that ministers to man. "The Sabbath was made for man," but 'to interpret that statement as meaning that the day was created only for the baser uses of the lower and physical nature of man is absurd. The highest exercise of any office or function is its truest. The Sabbath ministers to man's body, but, more important than that, it serves His immortal spirit. The Sabbath was made first of all for that part of man which is immortal. If his mind and soul are not the stronger and the nobler for this one day in seven, then there has been no proper Sabbath observance. The best Sabbath helps man to be his best self. Too much consideration for the body and its pleasures

would give us a decadent Rome.

By the second definition of Jesus, this should be a ministering day. His

example also set the seal of worship upon it, for in the house of God the memorial purposes of the Sabbath are best observed. Then the day is to be

put to uses of charity and brotherli-ness. The sick are to be remembered

and all the world's needy. Jesus grev angry with the men who put Sabbat

SUNDAY OBSERVANCE | ever Sabbath we keep must be a twentieth century Sabbath, and so kept in modern ways. Practices must be for individual interpretation. The president The International Sunday School Lesson For February 3 is "Jesus Lord of the Sabbath."—Mark ii:13-iii:6.

(By William T. Ellis)

Some stay-at-home, conventional persons would be startled to know what havoc this war has already played with the time-honored usages of religion, and of the Sabbath espe-cially. It requires a deal of mental cially. It requires a deal of mental adjustment to enable them to perceive that men may be deeply religious and yet disdainful of old church habits.

Let it be confessed, frankly, that a great multitude of Christians are bewildered and uncertain in the face of the new aspects of the Sunday subthe new aspects of the Sunday sub-ject. Bound-by precedents and prac-tices, eager to do right, they find themselves helpless in the face of the real Sunday question. Many of the old positions of the churches with respect to details of Sunday observance have been utterly and irrevocably lost. Christianity cannot maintain today to be his best self. Too much consid-the kind of Sunday that was kept a eration for the body and its pleasures the kind of Sunday that was kept a hundred years ago. The new times, with their general diffusion of knowledge, which has robbed the preacher and the Sunday service of the function of principal intellectual leadership; and the many new inventions, as of steam and electricity, and the automobile, which have changed altogether man's concention of a paighborhood.

there is no solution in the detailed arguments of the church fathers.

A Live Issue. regulations above the needs of hu-manity. A day that will bring thoughts of God and the help of God to all men is a Sabbath Day in the spirit of Both state and church are involved in the present uncertainty. If the Christian Sabbath is to go, the entire character of the civilization of North Christ. For more than it needs "bread and circuses," or higher wages and more pleasures, this old world needs a new, vital sense of the relation of men America will be affected. Sunday has een a vital factor in the creation of this unique western life. The Lord's Day, as Canada and the United States to God. A proper Sabbath is one strong strand of this tie. know it, has been one of the greatest forces differentiating them from Europe. In all the continent of Europe there is nothing like a Toronto, or Boston, or Philadelphia, or southern Sabbath. Travelers from abroad comment upon the peace and r. itfulness of the American Sunday. Has that Sabbath been outgrown? Are we ready

conception of a neighborho

have created conditions for which

to discard it? The point is pertinent. He is blind to the drift of the day who does not see that the institution of the Christian Sunday is seriously menaced. see that the institution of the chirs-tian Sunday is seriously menaced. Great influences are at work to make Sunday a mere holiday. The opening of all places of amusement, the popu-larity of Sunday athletics, and the drift of men away from the churches, all show the tendency to use this day, as a secular day. That Sunday may not lose its sacred character, and be-come a mere holiday, without eventually becoming a work day, is a propo-sition, which many thoughtful men undertake to maintain. I pass it by, to point out the fact, sufficient for present interest, that the church, gen-erally speaking, is today in a dazed condition, seeking desperately to hold on to shreds of the Puritan Sabbath. In spite of ecclesiastical resolutions,

of countless sermons, and of special organizations, the undeniable drift of our time is away from the sacred observance of the Lord's Day. This loss means the disappearance of our his-torical rest day, the day of peace, of worship and of idealism. The best in our American life is inseparably bound up with this institution of the Sab-bath, which has nourished alike our patriotism, our domestic ideals

Can the Church Afford to Lose the Sabbath? The time has arrived when we may consider fearlessly what will happen to the church if Sunday becomes like other days. Then we shall find out whether the Sabbath is merely an advantageous prop, sustaining the church, or whether it is a vital institution, essential to the existence of Christianity. Certainly our Sunday makes church-going easy and natural, and affords time and leisure and sanc-

tion for specific Christian work. It gives the right of way to religion. In open competition with all the de-vices of modern amusement, can the church hold her own? If Sunday is not different from other days, may we expect the stated worship of God in public assembly to survive? It unquestionably would, even as it survives in heathen land, but the experience would be costly to both the church and the world. Such an event ould be a calamity of the first order. All historical considerations aside, the Lord's Day is a monument to the place of the church among men; it is an expression of the present life and activ ity of the church. It stands for the power of religion among men.

This being so, the best way to in-sure the permanence of the Lord's Day is to vitalize the church, so that the Sabbath may take its character from the upswelling life of the Chris-tian community. Let the Sabbath be the consequence of the spiritual mind of the people, and there will be no question about its observance

Picture or the Frame? Sometimes a picture is so elaborately framed, and surrounded with such overwhelming detail, that the picture itself is lost sight of. In somewhat this fashion, the "don'ts" of the churches have often shut out a vision of the real character of the Lord's Day. Men have sought to make the Day. Men have sought to make the Sabbath to prevail by prohibitions. The persistence of the Jewish and Puritan ideals of the Jay have singularly affected the Christian church, despite her emancipation from the old dispensation in other respects. The appoint Java created as allows. ancient Jews created an elaborate sysstem of regulations for their Sabbath. The Puritans went as far, or farther. They succeeded in creating a day that was built on the principle that one's neighbors should not do what one thought wrong.

That type of Lord's Day van no longer prevail. The issue is very meetings.

much bigger than petty questions about whether to cook meals on the Sabbath, or ride in the car, or walk abroad, or read the Sunday newspapers. These are inoidentals for individual decision. They hinder a grasp of the big principles involved. It is time to look at the picture and forget the frame.

the frame.

This trail leads straight back to Christ. In His example and teaching must be found the warrant for the observance of the day. We are startled to find that Jevus always appropriate the control of the cont pears in connection with the Sabbath in the role of a Sabbath-breaker. This in the role of a Sabbain-breaser. Inis should give pause to us when we are tempted to impose our interpretations upon another man. Today's lesson enunciates two principles, "The Sabbath was made for man," and "it is lawful to do good on the Sabbath." On this platform Jesus fought the narrow largetists whose regulations had row legalists whose regulations had compressed the life out of the great day which the law of Moses designed to be a time of rest, and of refreshing

The Day to Fight For. Let us give up the fight for the Puritan Sabbath, upon which a mar

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